

---

## STUDY OF NATIONAL-CULTURAL UNITS IN THE UZBEK LANGUAGE

**Tajiboyev Botir Raximjonovich\***

\*Doctor of Philosophy in Sciences,  
Tashkent State University of the Uzbek Language and Literature,  
Tashkent, UZBEKISTAN

Email id: botirtajiboyev19@gmail.com

**DOI: 10.5958/2249-7315.2021.00361.0**

---

### ABSTRACT

*In this article the fact is discussed that in any language, in the culture, customs, worldview, and way of thinking of those speakers are reflected, albeit indirectly. It also addresses the problems that arise in the process of translating a text that belongs to one language into another language that is related or unbroken to that language. The causes of such problems and ways to overcome them are indicated. In addition, in the article the associative meanings of lexemes related to the national and cultural values of the Uzbek people are analyzed, such as atala, mahalla, scarf, palov in the Uzbek.*

**KEYWORDS:** *Realia, Lacuna, Association, National-Cultural Unity, Linguoculturology, Associative Meaning, Associative Field, Synonymous Relations, Partonomic Relations.*

---

### 1. INTRODUCTION

It is known that language is a structural part of culture, it is the most important means reflecting this culture to which it belongs. In the language, culture is not directly reflected, ideas and views, knowledge about folk culture are also added to it. In this regard, it should be recognized that not only the culture realized with the help of linguistic units, but also the outside world can never be an exact copy. Even an artist paints the outside world with the help of his ideas and national consciousness. In the paintings, at least, the way, the level of the painters' vision of paints differ. In this sense, culture should be studied not only as a part of culture or a system associated with culture, but as a phenomenon that reflects culture in an inextricable connection with human ideas. [2]

The question of the relationship between language and culture is very complex and controversial. No matter how scientists interpret this problem, for linguistics, in particular linguoculturology, it is important to determine the reflection in the language of culture and the human factor in this. According to T.Enazarov, "the term language and culture is usually understood as the explanation of a particular culture with the help of language, or, conversely, of this or that language through the study of culture..." (Enazarov, 2021) [3]

In the language system, a special group includes linguistic units with a "pronounced" national trait that reflects the cultural values of the people. Such units testify to ethnic, socio-cultural views, communicative norms of a certain people. Linguistic units combining such extra-linguistic information are called national-cultural units.

In linguistics, national-cultural units are denoted by the terms linguocultureme, linguo-specific words, culturally determined vocabulary, cultural concept, non-equivalent vocabulary, lacuna, realia, exotic vocabulary. The study uses the term national-cultural unit, which is widely used in Uzbek linguistics.

As you know, different cultures never completely coincide with each other. Due to this, it is quite

natural that linguistic units that convey national and cultural phenomena may not coincide. The cultural values of the people are represented in the linguistic unit as “a cultural trace in the image of the national word”.[2] National-cultural words are units that reflect the national identity of the language. According to V.N.Telia, language paints through the system of its meanings and their associations the conceptual model of the world in national and cultural colors, and the national-cultural units of the language further concretize these colors and contribute to the differentiation of national differences in different languages.

National and cultural characteristics are reflected in different ways in linguistic units. In some words, the cultural seme lives side by side with the lexical meaning. Such a cultural component, observed in the lexical meaning of the word, is called the national-cultural component of the word. (Karimovna, 2019) [6]. Or cultural and historical component (Ashirbaev, 2020) [1]. In some units, the cultural component is realized due to their figurative meaning. For example, due to the fact that phraseological units reflect reality with the help of a figurative meaning, they directly reflect a national and cultural characteristic. In Uzbek lexemes do‘ppi, beshik, atlas (mato), yaktak, belbog‘, karnay-surnay, nog‘ora, the cultural seme is realized together with their lexical meaning. Such lexemes directly indicate the characteristics of the Uzbek people, its national customs. Likewise, the cultural seme is realized in the Russian lexeme samovar or the Kazakh word beshbarmaq. Such units are formed historically, play an important role in the cultural life of the people, they are not found in other languages. In linguistics, they are called non-equivalent vocabulary or realities (Hasanov A., 2020; Hasanov A. M., 2021) [4,5].

In the language system, there are also such lexemes that, in a certain speech situation, rise to the level of a national-cultural unit. According to M.Umurzakova, “all derived meanings of words are culturally oriented national meanings. However, the main meaning of a word can also be considered a culturally oriented national meaning if there is no equivalent of this word in another language” (Umurzakova, 2020) [15] And indeed, if the figurative meaning is formed with the help of native speakers, and it reflects the idea of the universe, it is appropriate to talk about the cultural seme in a figurative meaning. Therefore, the following types of national-cultural lexemes can be distinguished: 1. Units with a national-cultural seme. 2. Units with a national-cultural characteristic in a certain speech situation.

In linguistics, starting from the end of the twentieth century, national and cultural units begin to stand out in a separate group and are studied in an associative direction. This problem in Russian linguistics has risen to a completely new level. In particular, V.A.Ryzhkov studied national and cultural features of associative meaning in international stereotypes, N.V.Dmitriyuk investigated the national and cultural characteristics of verbal associations, and Y.N.Karaulov, based on the analysis of the results of associative experiments with the participation of native speakers of the Russian language, scientifically proved the reflection in the associative-verbal structure of the word of national consciousness, the mentality of native speakers. [9,10,11]

Undoubtedly, the associative study of national-cultural units of the language helps to clarify the ways of understanding these units by native speakers, to identify knowledge about them, about their relationship to cultural values. Thus, MG Yashina states: “The identification of associations of native speakers to nationally-marked lexical units is thus an effective way of revealing the cultural components of the meaning of a word. Its application to the study of CML gives significant results, since it is he who reveals some semantic parts that remain implicit when using other research methods. The fact is that associations to a particular word often “emerge” in the memory of the respondents spontaneously and reveal unconscious elements of meaning”. [7]

In the study of national-cultural units, the method of associative experiment plays an important role. The associative experiment method is a method that contributes to the comprehension of the elusive features of the national consciousness and thinking of native speakers. M.Kh.Manlikova,

when creating the Associative Dictionary of Russian Ethnocultural Units, also used the method of associative experiment. To conduct the experiment, she drew ethnographisms, historicisms, words with religious, connotative meanings, folklorism, literary symbols, the names of the heroes of the works Savelich, Palashka, Proshka. In Uzbek linguistics, to create an associative dictionary, the method of an associative experiment with the participation of native speakers is also taken as a basis. (Ахмедова, 2020) [16].

In general, the associative study of national-cultural units of a language contributes not only to identifying the associative connection of such a unit with other units, but also to compiling a text, obtaining certain information about the level of knowledge of native speakers of these units and cultural phenomena, the degree of interest in the latter.

Due to the fact that national-cultural units denote interrelated cultural phenomena, one of them associatively awakens the other in the mind. This indicates the possibility of combining the latter into an associative field in the minds of native speakers. Various linguistic factors play an important role in uniting national and cultural units into associative groups. Here are some of them:

1. The presence of a common cultural seme in national-cultural units. For example, a skullcap and a sash are considered cultural codes as unique values of the Uzbek culture. This feature indicates the presence of tokens do'ppi and belbog' common cultural Seme. This seme provides an associative relationship between two units.
2. Synonymous relationship between national and cultural units. A pair of national-cultural units of the Uzbek language childirama - doira, bo'sag'a – ostona in the memory of native speakers determine and resemble each other, thus forming an associative connection.
3. Antonymic connection between national and cultural units. The pairs of words given below are connected with each other by an antonymic connection, when pronouncing one of them, the opposite word involuntarily awakens in the memory: ayvonli - ayvonsiz (uy), mahsili - mahsisiz, nimchali - nimchasisiz.
4. Nest connection between national-cultural words. A pair of national and cultural words hina – o'sma, dambira - doira, karnay - surnay form an associative connection based on a nest connection.
5. Hyper-hyponymic connection between national and cultural units. In associative pairs in duhoba - chiyduhoba, tandir - yertandir, o'choq – yero'choq, a hyper-hyponymic connection is observed, etc.

In the associative connection of national-cultural units, linguistic factors are inferior to non-linguistic ones. In their associative connection, the following types of non-linguistic factors are observed:

1. National-cultural units denote cultural phenomena of one folk culture. For example, the lexeme do'ppi awakens in memory the lexemes belbog', yaktak, since they relate to the culture of one people.
2. National-cultural units denote interrelated cultural phenomena. For example, the lexeme yor-yor has an associative connection with the lexemes kelin, to'y, yangalar, which is associated with the custom of singing a song at a wedding by the bride's daughter-in-law.
3. National-cultural units designate parts of a cultural phenomenon. For example, the lexeme beshik has an associative connection with the lexemes sumak tuvak, beshik yopqich, qo'lbg', which is due to the fact that the objects they designate are part of the cradle.

Below we will explain the factors of formation of some associative units.

Among the responses to the stimulus-word atlas, there are lexemes Kelinchak, Marg'ilon. These units enter into an associative relationship with the atlas stimulus word based on a non-linguistic factor.

It is especially worth noting the formation of the lexeme Kelinchak as a national-cultural unit. In Uzbek linguistics, the affix -chak is interpreted as a diminutive affix, however, in the lexeme, kelinchak forms the meaning "new". Therefore, in colloquial speech, the phrase yangi kelinchak is used. This meaning of the affix -chak forms a national-cultural seme and turns the lexeme into a national-cultural unit. The translation of this word into Russian by the lexeme bride indicates the absence of its equivalent in this language. [12]

The emergence of the Marg'ilon association among native speakers can be explained by the fact that the Margilan artisans are known in the republic for the production of the Uzbek atlas.

In some cases, the units of the associative field are more often formed due to linguistic factors. Let's determine the factors of formation of core units of the associative field of the lexeme atala :

|                                      |                        |                              |
|--------------------------------------|------------------------|------------------------------|
|                                      | <b>ATALA: dish 68;</b> | <b>National dish 19;</b>     |
| Flour 17;                            |                        |                              |
| Water 9;                             | Porridge 8;            | Oil 8;                       |
| maternity hospital 7;                | Delicious 6;           | Porridge with minced meat 6; |
| Sugar 6;                             | Sweet 6;               | Baby porridge 4;             |
| Food 4;                              | Milk 4;                | Women 3;                     |
| Children 3;                          | Child 3;               | Thick 3;                     |
| Liquid dish 3;                       | Satisfying 3;          | Baby 3;                      |
| Barley 2;                            | Cook porridge 2;       | Mix 2;                       |
| Atala - umoch 2;                     | Food for children 2;   | Wheat 2;                     |
| Gouge 2;                             | Meat 2;                | Patient 2;                   |
| Fried onion 2;                       | Ground 2;              | Oil 2;                       |
| First course 2;                      | Woman in labor 2;      | Cereal porridge 2;           |
| Lean porridge 2;                     | Linseed oil 2.         |                              |
| Umoch (soup with pieces of dough) 2; |                        |                              |

The following national-cultural units of this associative field, associated with the atala lexeme, can be cited : milliy taom, iimali atala, suyuqosh, atala qilish, atalamoq, atala-umoch, bo'shang odam, qimmali, suyuq ovqat, umoch, yerma atala, yovron atala. The following of them are associatively associated with the lexeme atala due to the linguistic factor: 1) on the basis of a semantic hyper-hyponymic connection: qimmali atala, atala-umoch, umoch, yerma atala, yovg'on atala, qiymali; 2) based on the seme in the lexical meaning: milliy taom, suyuq ovqat, suyuqosh; 3) on the basis of a figurative meaning: bo'shang odam; 4) according to the function of the word stem during word formation: atala qilish, atalamoq. [13]

It can be argued that the association of milliy taom is formed on the basis of the linguistic factor. The knowledge that atala is an Uzbek national dish led to the emergence of the association. As it turns out, the national-cultural units of the associative field of the atal lexeme are mainly formed due to the linguistic factor.

The associative field "structurally has a lexicographic feature, in fact it is a set of associatively

related linguistic units that are in a semantic and grammatical relation, reflecting a projection in a person's mind of a certain reality, a verbal expression of the image of its associated meanings, knowledge and ideas about it" (Khidralieva, 2020) [8]

The associative field of national-cultural words consists of a set of different units. Its structure, along with national-cultural units associated with the word-stimulus, also includes units of various thematic groups. Such associative fields can be formed in the following ways: 1. By selecting associatively related units from the text and combining them into an associative field. 2. Conducting an associative experiment in subjects and the formation of an associative field based on the results.

When forming an associative field, the first way is to select the text, then the associatively interconnected units are selected, which are combined into a common associative field. Such an associative field is considered an "associative field of the text", it gives information about how the author understands the word-stimulus, informs about knowledge, representations of objects and phenomena designated by him. The dissertation contains a fragment from A. Kadiri's story "On the Ulak", the associative units used in the story are determined.

The associative field is formed based on the results of an associative experiment on one or more native speakers and generalization of the results obtained. Below we will check the constituent elements of the associative field of the mahalla lexeme based on the material of the experiment with the participation of a large number of experimenters (Hasanov A. M., 2021) [5].

As a result of the associative experiment with the mahalla lexeme, a total of 598 responses were obtained. The associative field consists of the following parts: total responses - 598, different responses - 376, repeated responses - 46, single responses - 330, no response - 5.

Below we give the most frequently encountered units of the associative field of the lexeme mahalla :

|                                |   |   |
|--------------------------------|---|---|
| Street <b>26;</b>              | the chairman of the mahalla <b>26;</b>    | House <b>18;</b>                          |
| Apartment <b>18;</b>           | aksakal <b>16;</b>                        | family <b>15;</b>                         |
| Society <b>12;</b>             | village <b>10;</b>                        | guzar <b>8;</b>                           |
| Mercy <b>8;</b>                | neighbor <b>8;</b>                        | Homeland <b>8;</b>                        |
| mahallabuilding <b>7;</b>      | chairman <b>6;</b>                        | friends <b>5;</b>                         |
| Office <b>4;</b>               | secretary <b>4;</b>                       | help <b>4;</b>                            |
| Ancestors <b>3;</b>            | activists <b>3;</b>                       | veterans <b>3;</b>                        |
| Joint work <b>3;</b>           | union <b>3;</b>                           | aksakal mahalla <b>3;</b>                 |
| mahalla guard <b>3;</b>        | guard <b>3;</b>                           | Uzbek <b>3;</b>                           |
| Unity <b>2;</b>                | body of citizens <b>2;</b>                | self-governing body of citizens <b>2;</b> |
| Community service <b>2;</b>    | mahalla teahouse <b>2;</b>                | makhalla                                  |
| activists <b>2;</b>            |   |   |
| Mahalla Guzar <b>2;</b>        | mahalla council <b>2;</b>                 | mahalla committee <b>2;</b>               |
| Advisor <b>2;</b>              | "Year of a comfortable mahalla" <b>2;</b> | improvement <b>2;</b>                     |
| Families <b>2;</b>             | old people <b>2;</b>                      | red tape <b>2;</b>                        |
| People <b>2;</b>               | apartments <b>2;</b>                      | meeting <b>2;</b>                         |
| Self-government body <b>2.</b> |   |   |

These units of the associative field with a high frequency, as well as 330 individual responses, reflect the knowledge of native speakers associated with the stimulus word mahalla. The individual units given below are located not far from this associative field: “Abdurahmon Oqbo’taev” mahallasi, ail oilalar, ahil yashash, arabcha “yashash joyi”, “Bir bolaga etti mahalla - ota-on”, domkom, mahalla idorasi, mahalla maala kotibasi, mahalla maslahatchisi, mahalla qozoni, “Mahalla” TV kanali, “Mahallada duv-duv gap” and others. [14]

The following responses are located on the periphery of the associative field: knowledge, children, tree, trees, shop, pharmacy, offer, space, responsibility, car passage, competition, cake smell, whitewashed trees, people in the village, matchmakers, road, oil, light room, children, dust, etc.

The associative field contains responses in the form of words, phrases, sentences. Of the 598 responses, 346 are in the form of lexemes, 218 are in the form of phrases, and 34 are in the form of sentences. Some units in the form of a sentence express folk aphorisms. For example, “Bir bolaga etti mahalla - ota-ona”, “Bir farzandga etti mahalla ota-onadir.

All units of the associative field are logically and semantically connected with the word-stimulus mahalla. In the associative field, there are no units denoting phenomena that are not associated with mahalla. This circumstance proves that the mahalla plays an essential role in the life of the speakers of the Uzbek language. A characteristic feature is that the subjects are well aware of the purpose of the mahalla, its structure, activities, and the name of their own mahalla.

## REFERENCES

1. Ashirbaev S. Forms of Interactions in Simple Sentences in Prose of Alisher Navoi Are One of The Tools of Complicating The Sentences. *Theoretical & Applied Science*. 2020;(5):605-609.
2. Bobomurodova SE. Alphabet reforms in uzbekistan in 20-30s and Elbek's services in this regard. *Asian journal of multidimensional researc*. 2021;10 (04):494-497.
3. Enazarov TD. On the teaching of uzbek dialectology and methodology of research in this field. *Current research journal of philological sciences*, 2021;2(06):29-32.
4. Hasanov A. A’zam O ‘Ktam Ijodi Badiiyati [Conference]. (Xalqaro ilmiy-amaliy onlayn konferensiyasi materiallari. Андижан: АДУ, 2020. pp. 550-556.
5. Hasanov AM. Filling The Lexical Lacunas In Uzbek Language With Dialectisms (On The Example of Agricultural Vocabulary). *Scientific Bulletin of Namangan State University*. 2021;(5):408-412.
6. Karimovna HM. Leveling Lexical Abstraction In Uzbek Language. *Journal of the Association-Institute for English Language and American Studies*. 2019;36-44.
7. Khasanov A. The linguocultural significance of euphemisms as a speech lacunae [Conference]. Лисоний маданиятни шакллантириш: тажриба, муаммо ва ечимлар. мавзусидаги илмий-амалий анжуман материаллари. Шаҳрисабз: [s.n.], 2020. pp. 100-105.
8. Khidralieva ZR. The Use Of Primary Long Vowels In Ikan Dialect. *Theoretical & Applied Science*. 2020;(5):586-589.
9. Lutfullayeva D, Davlatova R, Tojiboyev B. O'zbek tili assotsiativ lug'ati (milliy-madaniy birliklar). Toshkent: " NAVOIY UNIVERSITETI" nashriyot-natbaa uyi. 2019. 334p.
10. Majidovich KA. Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltatoy Dialect). *International Journals of Sciences and High Technologies*. 2021;25:01-07.

11. Majidovich KA. Possibilities of Kipchak Dialects in filling the Lexicon of Uzbek. International Journal on Integrated Education. 2021; 4(3):287-294.
12. Suvanov ZN. The Role of Literary-Aesthetic Look of The Author in The Analysis of The Work on The Example of The Novel It Can Not Die in The World. Theoretical & Applied Science. 2019;(3):481-484.
13. Togayev TM. Navoi's poetry and national folklore. ISJ Theoretical & Applied Science. - 2020;06 (86);517-520.
14. Tojiboev BR. Lisonic and Nolisonic Factors of National-Cultural Associations. Scientific Bulletin of Namangan State University. 2021;2(2):215-220.
15. Umurzakova ME. The Semantic-Structural Description of Segmented Constructions of The Uzbek Language and The Problems of Their Study. Theoretical & Applied Science. 2020;85(5):685-688.
16. Ахмедова НШ. Грамматическая Нейтрализация В Узбекском Языке. Аллея науки. 2020;1(1):161-165.